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the audiences the *jongleurs* addressed, and that in time it was replaced in the epic itself by the bond between father and son, these facts Dr. Farnsworth's study sets in a new and interesting light.

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*The Family among the Australian Aborigines.* A Sociological Study. By B. MALINOWSKI, PH.D. (Cracow). London: University of London Press, 1913. Pp. xv+326.

At last a ray of clear light is cast upon the matrimonial and related institutions of the native races of Australia. Dr. Malinowski's monograph is a fine example of critical and constructive research. He has successfully grappled with a very hard problem. Perhaps no literature has presented more dark puzzles, more confusion and contradiction, than the great mass of writings dealing with the kinship, family, and tribal relations of these peoples. Even the specialist has been inclined to turn in dismay from the task of threading its forbidding mazes. The existence of individual relationship, individual marriage, and the individual family among the Australian aborigines—a fact more or less dimly perceived by several preceding writers—is set beyond reasonable doubt in this book.

An "exposition of the problem and method" constitutes the first of the nine chapters. The author declares his purpose "to give in outline the social morphology of the Australian family"; to describe in terms taken from the evidence the actual, aboriginal individual family "with all its peculiarities and characteristic features"; and to seek "for the connection between the facts of family life and the general structure of society and forms of native life." In the outset the reader's confidence is won by the clear exposition of the method employed in sifting the evidence and in handling the available source materials.

The author finds evidence of the larger social control. The tribal society appears as a rudimentary state exercising a central governmental authority. Among these peoples, as among all so-called primitive peoples, "norms" which have the sanction of laws are distinguishable, though not always clearly, from religious or mere customary rules. A trespass or "crime" punishable by the "decision of the community acting as a whole, or by its central organs, or certain groups of it," as contrasted with a "sin" or with "improper conduct," is "quite well marked in different features of aboriginal life."

The "modes of obtaining wives" in Australia, treated in the second chapter, are (1) normal or pacific; and (2) violent. The typical pacific form, more or less prevalent in every tribe, is the custom of betrothing females in infancy. Usually this is combined with the exchange of sisters or relatives, and "with a series of obligations and mutual duties which both contracting parties undertake." This exchange of females and the various duties of the husband toward his actual or future wife's family are in fact but a form of wife purchase. The violent modes of obtaining wives are "elopement, when both sides are consenting," and capture, "where the woman is secured by a mere act of brutal force." Actual wife-capture exists, but it is not frequent; while the practice of elopement is found "in nearly all tribes." In all "cases it is considered as an encroachment on the rights of the family or of the husband over the girl, and it is punished." Under certain conditions, such as belonging to the right class, the union is legalized and acknowledged. In general, the source of authority in marriage is the family, usually the father; and in fact the prevalence of law, of social sanctions, as well as of betrothal or marriage ceremonies, may surprise one who has not learned to what extent codes of unwritten law exist among the most backward peoples on the globe. Without doubt, individual legal wedlock exists among the Australian tribes.

The authority of the husband over the wife is discussed in the third chapter. Marriage in either of its forms makes the woman the property of the man. Legally therefore the husband has almost unlimited power; but he may not kill his wife. In that case, he has to reckon with the blood-vengeance of the wife's kindred who appear to have legal rights as her protector. But how does the husband make use of his power? "How does he usually treat his wife?" Summarizing the evidence, Dr. Malinowski finds that "ill-treatment is—in the primitive state of the aboriginal society—in most cases probably a form of regulated intra-family justice; and that although the methods of treatment in general are very harsh, still they are applied to much more resistant natures and should not be measured by the standard of our ideas and our nerves." Moreover, apparently, "the more tender feelings of love, affection, and attachment" are not entirely absent from the Australian household.

The chapters on the "sexual aspects of marriage," "mode of living," "discussion of kinship," "parents and children," and "economics" are all full of fresh interest and attest the efficiency of the author's critical method. There is space here for the notice of but two points. The parents are fond and proud of their children. Dr. Todd's recent con-

clusion as to the respective shares of the family and of the larger social unit of the tribe or some division of it in the education of the child gain support from this investigation. The father trains the boy before puberty. Thereafter in the "bachelors' camp" and elsewhere his education is continued.

There is a marked sexual division of labor. The economic activities of the man and the woman are deeply differentiated. In general, the man hunts and fights; while the woman develops and practices the arts of peace. The hardest work is her portion. She organizes and socializes primitive industry. "The more regular and systematic kind of labor" falls to her share; and this share is of "much more *vital importance to the maintenance* of the household than man's work." Even the "food supply, contributed by the woman, was far more important than the man's share." Not "only does the kind of food supplied by the man appear on the whole to be less important than that contributed by the woman, but it seems as if the man's contribution, which in the main was reduced to his hunting products, was devoted much less exclusively to his family's benefits." In short, the Australian woman, like the woman of other peoples in the earlier stages of social progress, is not only the chief worker, the chief inventor, the chief maker of social laws; but she is likewise the chief provider for the family.

This original and fruitful study advances our knowledge regarding the rôle of woman and the household in social progress.

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*Religion in Social Action.* By GRAHAM TAYLOR, D.D. New York: Dodd, Mead & Co., 1913. \$1.85 net.

In recent years there has been much written, some wisely some otherwise, about practical religion; that is, religion that gets outside the walls of churches and the Sunday life of individuals and into the week-day life of men and helps them in their business of making a living; a type of religion that will help men to be civic churchmen and religious business men and workmen. Doctor Taylor's book, *Religion in Social Action*, is a masterpiece in the development of such a religion. It is a book which ministers, social workers, and all others interested in the welfare and well-being of themselves and society—and this should not leave a rest—should read and study. The book recommends itself all the more when we remember that Dr. Taylor possesses the rare talent of being able to put academic wisdom in a popular and simple